241 /135 cont./
796 let us note, any special denomination. The term anflus has fallen into disuse. One is called only bab lkhir, that is to say, gifted with a "good hand"; and, further, this power is expressed by paraphrases: ifulki kh-tyuga, "he is good at cultivation," 241 etc. This verbal haziness is perhaps, but not certainly, a trait 796 of decadence. However that may be, here are the results of an 619 enumeration that was meant to be exhaustive. /The following 634 enumeration, through 12, appears in small type in the original 184 source./

1. Idaw Geryun:

Village of Targa Ufella (the last before the ascent of the Tichka): all the inhabitants are descended from a single origin, the old a. Chfib. It is perhaps for that reason that there is no [525] discrimination among them. Drawing lots to inaugurate the ir- [782] rigations. On the first Saturday in May, a black goat is carried [787] to a certain rock in the mountains and sacrificed. If the blood runs, the omen is good.

At Ighelmellen, the Ih'muchcha, surviving family of the Iqorran, first occupants, inaugurate the irrigation and the moun- [782] tain pastures. Propitiatory libations, called ifyed'.

Rektu wasif: the a. Abdelkrim have the initium for water.

Zaouia of Sidi Lh'sen u Tiqqi: these are the a. Umetjar.

Ikis: general initium (and not only for water) of the a. Ufiziz.

2. Ait Wasif (a. H'adduyws):

Igersafen: a. Sfid.

a. Zemlal: a. Umetjar.

a. Bah'mmo and Uzaga: the a. Th'emjit enjoy a general [784] initium, attributed to the ancestor Amer u H'addo. Period reputed to be unfavorable: Lmunah'is or Ih'h'yalen, and the lqfleb: one does not shave, one does not till, one is in mourning.

/136/ 2 /sic/. Tasa (ditto):

Villages of Fensu and Tasa: the a. Ggahi have the initium for water, are in charge of the ifyed': same interdiction as [784] above. In addition, during this period, one cannot wash the linen. The a. Umghar: initium for war.

/154 cont./

312 613 423 vast intermediate areas that separate them. It is discontinuous in space. It makes the turn of each of the ikhs-s alternate in time and makes it come again according to a periodicity peculiar to each group. This rhythm is naturally a function of the abundance of the debit expected, of the number of the ikhs, and of local preferences for such and such a series.

/The following listing is in small type in the original source./ 1st. The last village downstream to apply this system is Tuz'z'umt. At Tuz'z'umt, in fact, and for that of at least two séguias peculiar to it (the Targa n-Z'alt, from Agawz), the distribution operates in 12 turns of one day each (from ᶜaçr to ᶜaçr), allotted among the ikhs-s. The other séguia, the gigantic Talh'archt, common to all the a. Abdella, obeys other principles. But from Tuz'z'umt upstream, the gentilitial distribution prevails.

And here are some striking examples, borrowed from the Haut Seksawa.

2nd. In Iguntar there are 9 séguias. That is to say, from upstream to downstream:

t. n-yattuyn, t. n-bu teghradin, t. uzeddar, t. n-ddutgumma, t. ugerd ugadir, t. n-a. Mh'nd u Mh'nd, t. n-tghula, t. u-wrti n-H'chmad, t. n-tawart.

[525] [534] The irrigation turn is decided by "drawing lots," s-tekchchut't', in the presence of the whole jemâa, among the members representing each of the ikhs-s. This drawing takes place each year. The length of the turns is proportional to a surface evaluated in lengths of reeds, and whose computation is periodically readjusted. An old document -- such at least is its appearance and the inference that its content authorizes, for it is not dated -- mentions probably the last of these computations. The merry-making that followed cost about 50 reals advanced by notables. The division, which still prevails at present, of the water roster into 12 days, accruing unequally to each of the ikhs-s, is fixed very precisely in the document.

But the properties of each of the benefiting ikhs-s are entangled with those of the others. No correspondence between the topography and the rhythm of distribution.